

College Reading Room

Church

licated

British Lutheran

October 1960



mission strategy

"The vast majority of English people need to be converted to Christianity", states the report of a commission appointed by the Archbishops of Canterbury and York published in 1945. "In England, the church has to present the Christian Gospel to multitudes in every section of society who believe in nothing".

The title of the report is "Towards the Conversion of England".

This Church of England view has been corroborated by every public opinion poll taken since the War. The great mass of British people believe in nothing. Christian Britain — and, incidentally, this is true of every other "Christian" country in Western Europe — has once again become a mission field.

responsibility

We have a responsibility here. Every church that possesses the Gospel has. In comparison with other Christian denominations in this land, our church is small, and we have few congregations from which to reach out into the multitudes who have lost all touch with the church. But we do have the Gospel; and we are bound by that simple fact to share it.

The responsibility is clear, and it is inescapable.

We mean to exert this responsibility and, to that end, we have a Mission Expansion Programme; therefore, a mission plan and a mission strategy.

network

Our plan is to reach the unchurched masses of the nation through its great cities, and from these key centres to reach out over

the years to the populations of outlying districts. As year by year God opens doors and gives blessing, a network of ELCE congregations in key cities across the country will emerge.

This is the method and the objective of our mission strategy.

London is the heart, not only of the nation, but of a whole community of nations around the world, a world capital. And so the Greater London area, where one out of every four of the total population of England lives, has also within its vague and sprawling confines more than half the total number of ELCE congregations and missions.

Sunderland is one of a whole complex of large towns abutting one another to form the most populous and the most important industrial urban area in the Northeast. Another of our new missions is in Cardiff, the cosmopolitan capital city of Wales. Plymouth, scene of the 1960 mission, is the key city of the whole of southwest England.

potential

It is true, of course, that a thousand people are alike to the Gospel whether they are the total population of a remote Cornish village or a small part of a great Midlands city. Nonetheless, the great cities, as focal points of communications, business, and government, even apart from their larger populations, offer a greater potential and are better suited than small towns to be radiating centres for the Christian Gospel.

In the selection of places for our future missions, population density and growth, economic future, cultural and commercial importance, and geographical location in relation to existing ELCE establishments

must continue to be factors in our mission planning.

strategy

For this basic "key city" strategy, there is encouragement from the Bible. After the apostles had founded the Church of Christ in the metropolis of Jerusalem, they went to work in the other leading cities of the world of their day. The places to which Paul's Biblical letters are addressed sound like the roll call of the great cities of the Roman Empire: Ephesus, mistress of Asia Minor; Corinth, the commercial centre of Greece; Thessalonica, provincial capital and still important today; Philippi, the capital city of Macedonia; and imperial Rome itself. From such strategic beach-heads, the Gospel spread into surrounding territories and, in less than a century, into all the known world.

beware

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord", Isaiah 55:8. In our anxiety to do nothing haphazard for the Lord, but to bring our most careful planning into the building of His Kingdom, we will beware of such preoccupation with our own human strategy as will render us insensitive to His leading. For the Kingdom to which we would lead men is not ours, but His.

a new name

Plymouth is a new name in our vocabulary.

Not the Plymouth of Sir Francis Drake. Every British schoolchild knows that it was on the green banks

of Plymouth Hoe where Drake was playing bowls in 1588 when the invincible Armada of Spain hove into sight, and Sir Francis dealt with it — after finishing his game, of course. Plymothians themselves supplied seven ships to fight the Spaniards and to this day the Royal Navy base and dockyard employ one-third of the city's male working population.

Nor the Plymouth of the "Mayflower", so dear to American history, the port from which the Pilgrim Fathers sailed in 1620 to the New World and to a new life. American tourists are familiar with the ancient port and travel thousands of miles to stand and to be photographed on the very "Mayflower steps".

Nor even the Plymouth of the holiday-maker. Thousands of Britons know the clear, fresh air, the temperate climate, the first-class sea and river fishing, the excellent yachting and swimming which the holiday capital of glorious Devon offers.

In these contexts, Plymouth is an old, historic name, romantic and exciting, a name that rolls off the tongue with ease and familiarity.

But, in the ELCE dictionary, Plymouth is a new name.

From this month, from October 1960 onwards, Lutheran people in Britain will use it more and more in their church vocabulary. The old name takes on a new meaning. With the arrival of Pastor Robert Bruer and his family from Canada to begin a Lutheran mission, Plymouth means, in ELCE nomenclature, a new venture of faith, a new occasion for prayer, a new opportunity for the Gospel, a new mission of our church, a new name on the Lutheran map of Britain.

key words

reconciliation

Whether he takes the Bible or his daily newspaper as his guide, it is plain enough to the thinking man that there is something very wrong with the world and with himself. Man is out of tune with the world, with his brother, with himself.

self-will

Man was created for God. That is the whole purpose and point of his existence. But man turned against God and used the powers which were given him to serve God, not to glorify God, but for his own self-glorification. He wanted for himself the position due to God alone; he wanted to be God himself, Genesis 3:5. This is man's Original Sin, his self-will, his selfishness, his self-centredness.

lost and doomed

Consequently, men's life is all out of balance. Where God should be in the centre, man has placed himself. The whole direction of his life is wrong, and every effort he makes from this misplaced centre, only moves him further in the wrong direction. He can never find his goal. He is, quite literally, "lost".

And because his root sin has infected and distorted, not only his

every action, but the very marrow of his being, he lies under the wrath and judgement of a holy God. He is "doomed".

Fallen man has no hope because he has no God, Ephesians 2:12.

futility

That's what is wrong with the world. The whole order of creation has been upset by man's sin. Instead of harmony and peace between God and man, there is antagonism and separation. That's what is wrong in man. He has by his sin cut himself off from God; hence the sense of futility and the frustration. He has become the enemy of God, Colossians 1:21, hence the feeling of guilt which haunts his life. And so it remains as long as man is not reconciled with God. Centuries ago, St. Augustine prayed; "Thou hast created me for Thyself; my heart will not rest until it rests in Thee, O God".

reconciliation

Man's whole well-being in time and eternity depends utterly upon his right relationship with God. Yet, if reconciliation is to come, it must come from God's side. Because it is not God, but man, who has gone

wrong. And because man is powerless to break the vicious circle of his own selfishness. If man's relationship to God is to be straightened out God must do it. God must put matters right, God must forgive, God must reconcile, God must justify, God must intervene to do for man what man is unable to do for himself.

intervention

The Gospel is the good news that in the atoning life and death of Jesus Christ God did intervene. God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, II Corinthians 5;19.

work of Christ

We were reconciled to God by the death of His Son, Romans 5;10. Christ Jesus, His Son, came into the world and lived a perfect God-centred life. When he died, He drew upon Himself and into Himself the punishment of Everyman's sin. God the Father laid upon Him the iniquity of us all, Isaiah 53;6. God made a way by which He could remain holy and punish sin as justice demanded and yet forgive the sinner and restore him to His family and favour. On Calvary God made reconciliation with the world. Christ died that He might abolish the enmity, Ephesians 2;15, between God and man. By his death on the Cross, He destroyed sin in His own body, Ephesians 2;15-16, I Peter 2;24, and so removed the *casus belli*, the reason for the antagonism. Now we have peace with God through our Lord Jesus Christ, for

if, when we were enemies, were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life, Romans 5;1.10.

*Faith has sharp eyes;
it can see where nothing is visible.*

LUTHER FAITH

It is the nature of faith to deal with possessions which it neither sees nor feels but handles just as if they were present, though it has no other assurance than the knowledge that God neither lies nor deceives. Faith acts like this in all sorts of relations. For example, when I am to die and death faces me, I must go on; but I do not know where I should place my foot first. Now if unbelief is there, it trembles, shudders, and says; Where shall I go now? Who knows what is to become of me? — Unbelief always wants to see and feel where to go; but its ambition is not realized. Therefore it must despair. Faith however, thinks thus, "I know not where I am going. Go I must, I see and feel nothing; but I will commend myself to Him who has said in the psalm; "Cast thy burden upon the Lord, and He shall sustain thee (Ps. 55.23). In reliance on these words I pass on, for I know that He will not lie. — In this way faith has life but does not see it, nay, sees nothing but the opposite . . . So sharp are the eyes of faith. Faith can see in the dark, where nothing whatever is visible; it feels where nothing is to be felt.

From *What Luther Says I*, 467 by Ewald Plass.

What a new church building can do for a congregation reared in a hired hall.

THE RUISLIP STORY

Who would have been able to predict the development of St. Andrews Lutheran Church at Ruislip?

A Promising Start

God gave great promise right from the start. It all began in a hired hall, South Ruislip Community Centre, in October 1954. Enthusiastic response of people in the community to the Gospel films and Gospel preaching of the Lutheran Church resulted in sixteen adults being confirmed to form the first Lutheran congregation the following summer. More people immediately showed a desire to study the teachings of the Lutheran Church, and the following year four more adults and seven teen-agers were received into membership. Since then the rate of growth has varied, but it has been continual.

Years Of Trial

During the first four years, our members conducted a continuous search for land on which to build a church. We experienced one

disappointment after another. As each prospective plot proved unobtainable each new disappointment became harder for the members to accept, and brought about a growing feeling that our congregation was doomed to remain in a hired hall or move out of the region entirely — either of which would have been disastrous. To remain in rented quarters would have meant curtailing congregational life.

To move out of the district would have meant losing the entire existing Sunday School, as well as many regular worshippers who had not yet become members.

Blessing Out Of Disappointment

The gloomy prospect brought about an air of frustration and irritability among the members. The joy and hope that once characterised the members seemed to be gone. Still, the members remained loyal and devoted to their task — and God revealed to them His purposes for the delay. In the Autumn of 1958 a site was offered for 99-year



lease, and as we look back, we thank God that all previous sites proved unobtainable. None of them would have given the opportunity and challenge which the present location offers.

At the Dedication Service on September 10th, over 300 people were present to hear Sir Christopher Cowan, J.P., High Sheriff of the County of Middlesex say:

"You have chosen a modern character for your Church and that does illustrate so well that notwithstanding your proud record of many centuries, you are looking to the future — to serve future generations. I am sure that all people of good will in the County of Middlesex will welcome the building of this church as a centre of family worship."

To this, Mr. S. A. H. King, J.P., Chairman of the Ruislip-Northwood Urban District Council, proudly added:

"Now in 1960 — 291 years after the granting of the Royal Charter to the Lutheran Church in England — our own district has the distinction of having the first-ever Lutheran Church to be built in the county of Middlesex".

Beyond All Expectation

Our own new church building has made a great difference to our congregation. Instead of one service on Sunday evenings we now have a morning and an evening service. Having had only three Sundays in the new church, it may be too early to draw conclusions, but the results have surpassed all expectations.

Whereas our attendance had averaged about 50 per Sunday at the community hall, the first four Sundays' attendance totals in the church were 215, 115, 135, 185, with the evening services contributing a slightly larger portion than the morning services. Sunday School was moved from the afternoon to

the morning, and attendance quickly jumped from the 20's to the 60's per Sunday. Youth Club for the 15 to 18 year age group had been quite good at the community hall already, with an average of 20 attending every week. At the second meeting of the Club in the new church there was an influx of another 20. It was immediately apparent that with the present staff and facilities it was impossible to cope, so the membership was promptly declared closed and the new applicants asked to wait for an invitation for admission.

Plans For The Future

All this might lead one to think that now that we have the new building, our members are planning to just sit back and wait for the people to flock in. This is not the case. We know that God has given us this tremendous challenge and opportunity which must be seized and made the most of because this situation will never repeat itself.

Among other things we are concentrating on two special projects to capitalize on this situation. First, a series of films is being shown during October, which is being widely advertised to let the people of the community know that this church is now open and ready to preach the Gospel to those in the area who have no church connections. Second, the members are training and organising for Mission Visitation. Through visiting the people who are being attracted to the church, we hope to strengthen the ties and bring them into closer association with us.

Last Sunday, 2nd October, provided real inspiration for the members of St. Andrews to undertake their mission task with joy and confidence, as they witnessed the addition of 13 members through Confirmation, raising the congregation's communicant membership from 50 to 63.

Lutherans Discuss Doctrine

More than fifty pastors, students, and laymen of twelve different nationalities spent two days, 22-23 September, at Hothorpe Hall near Rugby discussing doctrine at the Annual Lutheran Theological Conference. The meeting was sponsored by the Lutheran Free Conference, a free association of pastors who meet monthly in London and who represent all Lutheran churches in Britain. ELCE representatives on this standing inter-Lutheran committee are Pastors E. Geo. Pearce and Norman Nagel.

The theme of the 1960 Theological Conference at Hothorpe Hall was "By Faith Alone", the paramount teaching of the Lutheran Church. Six brief studies based on an examination of pertinent Scriptural texts were presented to the whole conference, following which the meeting divided into six separate groups to discuss the topics: "The Nature of Faith", "Faith and the Means of Grace", "Faith and Preaching", "Faith and the Spiritual Life", "Faith and Character", "Personal Faith and the Faith of the Church". After discussion in the closing plenary session, the Conference expressed "gratitude that unity was evident in agreement in the whole doctrine of faith, including the bestowal of faith in infant baptism".

ELCE pastors took leading parts in the conference. Pastor Norman Nagel served as conference leader with Prof. H. Dittmannson, Lutheran tutor at Oxford. Pastors Arnold Rakow and V. Hennig were essayists; Pastors R. Winger and R. Blank group leaders. The chaplain of the conference was Pastor E. G. Pearce, ELCE layman in attendance were Messrs. A. W. Jeynes and E. F. R. Smith.

LWL Rally In November

Lutheran women of Greater London will hold their Autumn Rally at St. Pauls Lutheran Church at Boreham Wood on Sunday afternoon, 6 November, according to a decision taken by the Executive Committee of the Lutheran Women's League at their meeting on Monday morning, 26 September.

Under the theme, "Thy Word is a lamp unto my feet", the rally will hear a report on the theological training programme at Cambridge. Pastor Norman Nagel, tutor, has been asked to conduct the Bible study and to present the objectives and methods of ministerial training. The rally speaker will be Mrs. Norman Nagel. She will report on her recent furlough to the United States during which she addressed many Lutheran women's organisations on the work in Cambridge.

Returns Australian Call

The Rev. W. P. Borgas, pastor of St. Pauls Lutheran Church, of Boreham Wood, has declined a call to Naracoorte, a Lutheran parish in South Australia consisting of three congregations and a mission station. Mr. Borgas announced his decision to both morning and evening congregations at St. Pauls on Sunday, 2 October.

At a meeting on 17 September, the Voters' Assembly, after a final reading, adopted a constitution and elected their first officers. Mr. Jack Ansett was elected Chairman; Mr. G. Launer, Vice-Chairman; Mr. C. Jones, Treasurer; Mr. A. W. Jeynes, Secretary; Mr. A. Spiers, Chairman of the Board of Elders; and Mr. P. Crawley, Chairman of the Board of Trustees.

NEWS

Cambridge Organizing

The first step towards the organisation of the seventh ELCE congregation took place at Westfield House, Cambridge, on Friday, 16 September, when a constitution committee was appointed by fifteen representatives from preaching places in the Cambridge area served by Pastor R. Blank. The constitution, to be presented to the 1961 ELCE Synod at Ruislip, will site the congregation at Cambridge but will provide "visiting" membership or association for American Lutheran military personnel served at several surrounding air bases.

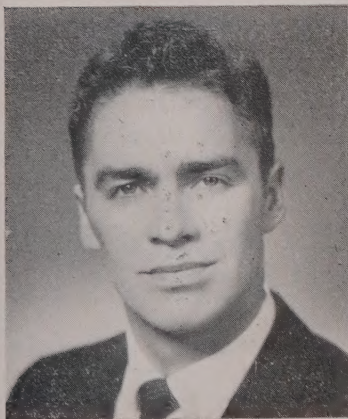
From 6 November onwards,

Lutheran services will be held every Sunday at Chapel End Mission at 10.30 a.m. The final service at St. Michaels will be the Reformation Festival on Sunday, 30 October.

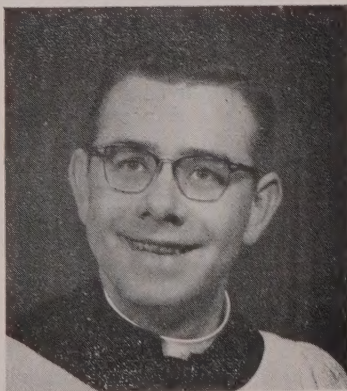
1960 reformation lecture

The Rev. Douglas Carter, Vicar of St. Albans, Hull, will give the 1960 Reformation Lecture at Luther-Tyndale Church, London, on 31 October. Mr. Carter will speak on the subject; "Luther's Exposition of Holy Scriptures". After the lecture, which begins at 8 p.m., those attending will have the opportunity of meeting the lecturer at tea in the church hall.

Welcomed by London Lutherans



THE REV. ROBERT BRUER
15 Rockingham Road
Mannamead, Plymouth



THE REV. KENNETH MAHLER
9 Thornton Close
Girton, Cambridge

Luther-Tyndale Memorial Church, ELCE mother congregation, invited Lutherans from other congregations in the Greater London area to a reception in their church hall on Wednesday, 28 September, to welcome the two new ELCE pastors and their families.

NEWS

A VISUAL AID — OR OTHERWISE ?

With October here and the clocks put back an hour to winter time, most ELCE congregations will be running their film programmes for the 1960-61 season.

FILM

It should be fairly obvious that the winter programme should be carefully planned, and in ample time, so that no last minute 'panics' need arise. The selection of the right film for the purpose of the showing is most important. Determine your audience first. Then choose the film you consider ideal for that audience and for the purpose you have in mind. Order the film and the publicity materials well in advance.

PROJECTIONIST

The actual presentation also needs the most careful preparation. Unfortunately, the spectacle of the projectionist rushing into the building when the audience is already seated and with only two minutes to spare to set up the projector and screen, test the equipment (and how many times things go wrong!), fix the blacking-out and so on, is not confined to the comic strip but actually happens. And be sure, when it does, it invariably makes a bad impression upon the audience and sours the evening from the outset. Have the equipment in position, tested and focussed **before** the first member of the audience arrives. If

recorded music can be played until the film commences, it will help a great deal to create a good atmosphere.

USHERS

A brief word about the ushers. Make sure that they have torches available to show in late-comers. You never see shadowy heads bobbing up on the screen in your neighbourhoods cinema; nor should you when your church shows films. Do not turn on lights to change reels — a good projectionist can make the change without the lights and in under a minute. And — horror of horrors — **never** use the break between reels to make an announcement or take an offering (some actually do).

RESULTS

An efficient presentation creates confidence; a haphazard showing can lead to complete failure and destroy the very thing you set out to do: win the confidence of visitors for the church and her message. Unless you present your films efficiently, it would be better for the good of your name in the community not to show films at all. A poor presentation will embarrass, bore, and drive away the very folk you are trying to reach; an efficient showing will make them say: "We'll be back!" It's worth the effort, isn't it?

"Projectionist".

MEMORIAL WREATHS

To the glory of God and in loving memory of Mrs. F. Mitchell of Luther-Tyndale, London from Mr. F. Mitchell and Nora, from Missionary H. Zorn of India, total £12 for the *Church Extension Fund*.

To the glory of God and in loving memory of Pastor Bruno Poch from Holy Trinity Lutheran Church, Tottenham, £10-14-6 for the *Church Extension Fund*.

To the glory of God and in loving memory of Mr. T. W. Simpson of Red Bluff, California, from Mr. Bruce Grinager £11 for the *Church Extension Fund*.

You want to know

QUESTION: Is it necessary to require brides at the time of their wedding to give the pledge of obedience to their husbands, or could the word "obey" be omitted from our ritual?

Answer: Since the Bible does not prescribe a marriage ceremony, much less a ritual or the use of a ritual, the entire matter is left to the discretion of the church.

The absence of the word "obey" from the ceremony does not, however, absolve wives from the duty of obeying their husbands. The Holy Scriptures could hardly speak plainer on this point than they do in I Cor. 11:3, Eph. 5:22-24, Col. 3:18, I Peter 3:1. These statements are the Word of the Lord, which cannot be disputed.

In view of these facts, a Christian bride will not object to the use of the promise of obedience in the marriage ritual. For whether she makes this promise on her

wedding day or not, the obligation itself stands as long as the marriage itself endures.

Needless to say, these directives of the Lord do not make husbands unrestricted overlords or justify a wilful, selfish, autocratic rule in the home. Husbands are to love their wives as Christ loved the Church, Eph. 5:25, as their own bodies, v.28, as themselves, v.33; not be bitter against them, Col. 3:19; dwell with them according to knowledge, honour them as weaker vessels and joint heirs of God's grace, I Peter 3:7.

Where the love of Christ abides in hearts and homes, this issue presents no problem. For love all things are easy.

From The Lutheran Witness

Church Extension Fund

WE ARE LAGGING BEHIND!

In the past 7 months we have
raised £4,000

In the next 5 months we must
raise £8,000

Have you invested
this year?

LOANS AND DONATIONS

(First seven months, FEB.—AUGUST).

	Loans	Donations
	£	£
KENTISH TOWN	1528	38
TOTTENHAM	670	68
RUISLIP	499	4
SUNDERLAND	70	0
BROMLEY	5	0
PETTS WOOD	178	2
BOREHAM WOOD	161	2
GRINDON	33	5
CARDIFF	20	1
HARLOW	65	0
CAMBRIDGE	0	0
OTHERS	37	656
Totals	3266	775
GRAND TOTAL		4041

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Cover Pictures

NEW CHURCH DEDICATED

St. Andrews Lutheran
Church, Ruislip (TOP)
dedicated on Satur-
day, 10 September,
before a congregation
(BOTTOM, *Photo by*
Middlesex County
Press) of over 300.
Cost of church and
adjoining hall seating
100 £18,000.

OF SPECIAL INTEREST
TO BRITISH LUTHERANS

ELIZABETH I AND THE RELIGIOUS SETTLEMENT OF 1589

by Carl S. Meyer

240 pages 6 in. x 9 in. Cloth 35

This book was written to commemorate the four-hundredth anniversary of establishment of the Anglican Church. Elizabeth I, fired as she was with determination to bring about a radical change in the state of affairs that had existed during the reign of her half sister, secured independence for the national church.

Here is presented a graphic account of the policy pursued by the Queen which scholars acclaim as one of the greatest rulers England ever had. Those who are interested in the history of Protestantism will find a wealth of important information in pages of this new book by Prof. Meyer of Concordia Seminary, St. Louis.

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